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As stated above, Ol Piron means a foretick. I have been given a reason for the use of this term, but was not convinced of its truth. The elders of the *Ol Piron* generation stand in a particular position of guardians to their juniors who recognize their authority to a far greater extent than they do that of elders of other generations. This relationship has considerable political as well as domestic importance.

Manyatta.—The *eiré* is the unit for a single manyatta, except when the whole age-group of a single area combine to form one manyatta for some ceremony, *e.g.* the *E-Unoto*.

For some years the policy of Government was directed towards suppressing the warrior system, and manyattas were prohibited, each warrior being supposed to live in his father's village. With increasing control and understanding of the tribe this rule has been somewhat relaxed, and the warriors are now commonly allowed to have manyattas provided that they continue to behave themselves before the law.

But the general effect of Government policy has profoundly modified the original customs with regard to warriorhood, and it is now rather difficult at times to know exactly what these were. The main political effect is that warriorhood lasts for a much shorter period than formerly, and most men marry and become elders within four or five years of their circumcision.

Nowadays the parents are somewhat unwilling that the girls should live in the manyattas, and as there are only a few of them to be seen there.

A manyatta usually differs structurally from an elder's village in that it is simply a circle of huts without the usual thorn hedge round it.

Sun Life.—The word written by Mr. Leakey (middle would perhaps best be spelt as two words *Tumishi ipuak*. *Tumishi* is a second person singular imperative of a dative word (see Hollis, p. 77) which I have never heard except as described by Mr. Leakey. *Ipuak* means "we" or "us."

When a man has been accepted by a girl who has been so addressed he usually holds out his hand to her with the tips of his forefinger and thumb touching to form a circle. She is then supposed to break the circle so formed with her forefinger. This is regarded as making her acceptance binding.

It is a great disgrace for a warrior to cause an uncircumcised girl to conceive, and he must kill an enemy in order to wipe it out. This is, in fact, the usual reason for the occasional murders of people of other tribes, frequently accidental occasionally to a desire on the part of the murderer to "blood his spear."

The E-Unoto Ceremony.—Nowadays this takes place from three to five years after initiation. It is not a single ceremony for the whole of the Nomi, but there are a number of separate ceremonies according to the groups enumerated in my age-group table above.